



# HERALD OF MISSION NEWS

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No. 5.

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# Plain Mission News

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MAY,

1893.

## OUR VIEWS OF MISSION WORK.

### THE GOSPEL MESSAGE'S RECEPTION.

*Rev. F. M. Foster, Boston, Mass.*

"Who hath believed our report?"—Isa. 53: 1.

Dr. Brown resolves the last three verses of the 52d chapter and all the 53d of this prophecy into one oracle. The theme of it is, "The sufferings of Christ and the glory which followed." It is divided into four parts. In the three last verses of the 52d chapter God the Father speaks from the excellent glory, declaring the glory and honor of the Messiah, following His humiliation. In the 1st verse of the 53d chapter the Apostles and early Evangelists complain that so few of the Jews believe their report of Christ's sufferings and glory. In the 2d and 10th verses the Jewish converts respond to this complaint. In the 11th and 12th verses God the Father proclaims His complacential delight in Christ.

The use that Paul makes of this passage in the 10th chapter of his Epistle to the Romans determines its reference. The Gospel was first preached to the Jews. And many of them believed. On the day of Pentecost, as the result of Peter's sermon, 3,000 were converted. Shortly after 5,000 were added to the Church. In every city to which the Apostles and Evangelists went Jews were converted. So the Gospel message is being proclaimed to-day in every land, and great multitudes are

brought to Christ. There are 3,000,000 native converts in the foreign field and 420,000,000 nominal Christians in the world.

But *relatively* few Jews believed the Apostles' message.

I. Few in comparison to the weight of the evidence. Had the evidence that Christ furnished of His Messiahship and Deity been treated fairly and candidly all would have believed. To-day few believe the Bible in comparison to the many infallible proofs by which it is supported. A lecture by H. L. Hastings on "The Inspiration of the Bible" says: "The Bible is a book which has been refuted, demolished, overthrown, and exploded, more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again it is right side up still. Every little while somebody blows up the Bible, but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolishing the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. Infidelity ran riot through France, red-



handed and impious. A century has passed away. Voltaire has 'passed into history,' and not very respectable history either; but his old printing-press, it is said, has since been used to print the Word of God, and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society. Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drunkard's grave, in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man."

"When Lepaux, a member of the French Directory, complained to Talleyrand that his new religion, 'Theophilanthropy,' made little headway among the people, the shrewd old statesman replied: 'I am not surprised at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed.' 'What is it, what is it?' eagerly asked Lepaux. 'It is this, said Talleyrand, 'go and be crucified, and then be buried, and then *rise again the third day*, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils; and then it is possible that you may accomplish your end!' The philosopher went away silent; and no infidel has succeeded in fulfilling these conditions. But Christ has died, and has risen again, and these Apostles suffered the loss of all things, and even of life itself, in proclaiming these facts; and they left their testimony on record in this book. Then the Apostles quote from the Prophets, and the

Prophets quote from the Psalms, and refer to the Law which was given on Mount Sinai; and so we go back from book to book, until we reach the book of Genesis, and that does not quote from anybody or anything. You have then reached the fountain-head." "So long as Babylon is in heaps; so long as Nineveh lies empty, void and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course—so long we have proof that one Omniscient mind dictated the predictions of that book, and 'prophecy came not in old time by the will of man.'"

"We call this Bible a book; but here are sixty-six different books, written by forty different men. It required fifteen hundred years to write this book, and the man who wrote the closing pages of it had no communication with the man who commenced it. How was it done? 'Holy men of God spake as they were moved by the Holy Ghost.'" "If you go into a British navy yard, or on board a British vessel, and pick up a piece of rope, you will find that there is one little thread which runs through the whole of it—through every foot of cordage which belongs to the British Government—so if a piece of rope is stolen, it may be cut into inch pieces, but every piece has the mark which tells where it belongs. It is so with the Bible. You may separate it into a thousand parts and yet you will find one thought, one great fact running through the whole of it."

The facts ought to convince all that this is God's Word. But comparatively few believe them.

II. Few in comparison with those who did not believe. Not more than 100,000 Jews were converted, while 7,000,000 rejected Christ. "A remnant shall be saved, according to election. What then? Israel hath not obtained that which he sought for. But the election hath obtained it, and the rest were blinded." The disciples asked the Saviour: "Are there few that be saved?" He replied by stating a fact. "Strait is the gate and narrow is the way that leadeth to life and few there be that find it. But wide is the gate and broad is the way that leadeth to death, and many there be who go in thereat." To-day there are in the world about 1,500,000,000 human souls. Among these there are 800,000,000 heathen, 170,000,000 Mohammedans, 85,000,000 belong to the Greek Church, 225,000,000 are Romanists, and only 40,000,000 are members of the Protestant Church. If you deduct the mere formalists, you will not have more than 30,000,000 genuine followers of Christ in the world, while 1,470,000,000 are following Satan down the broad road. There are few saved in comparison of the lost, as it now appears. The Bible is translated into over 300 different languages and dialects. That is much. But there are at least 3,065 languages and dialects in the world. What are these among so many? Since 1804 the British and Foreign and American Bible Societies have printed 240,000,000 copies of the Word of God. These, together with other agencies, may raise the figures to 500,000,000 Bibles. But these no more meet the wants of perishing humanity than the five loaves and

two small fishes in feeding the five thousand and without a miracle.

In the United States more than half the people never darken a church door. Out of 7,000,000 young men 5,000,000 never go to church. It is true that 75 per cent. of the young men in this Christian land never enter a church, 95 per cent. are not church members, and 97 per cent. do no work and carry no cross for Christ. Ohio is the only State in the Union that has a seating capacity in her churches for all the people over ten years of age. Some States cannot accommodate half. Many of our cities could not seat one-fourth of the people. In Boston there are 300 churches, too often very empty, while there are 1,000 secret lodges, generally filled. Those who accept the Gospel are few in comparison with those who reject it.

III. Few in comparison with the expectations of the Apostles. They anticipated a general ingathering. The response they met with was disappointing. Gladstone says during the first fifty years of this century the world has made more progress than in all the preceding millenniums. In the next twenty-five years more progress was made than in the preceding fifty. And in the next decade more progress was made than in the preceding twenty-five. It is then safe to say that in the decade from 1890 to 1900 the world will make more progress than in the six thousand years preceding. The same is true of the progress of Missions. In the beginning of this century there were not 10 Missionary Societies, now there are 100. Then scarcely \$250,000 were given annually for Missions; now \$15,000,000 are yearly contributed. Then there were not 200 ordained missionaries; now there are 3,000

ordained missionaries and 35,000 helpers. But the results are disappointing. While there have been 3,000,000 converts gained in the foreign field during this century, the heathen world has increased 300,000,000. And while the Home Church is doing so much, giant evils have invaded our land and they are the sons of Anak, with walled cities and chariots of iron, and we are in their sight as grasshoppers, and so we are in our own sight. Dr. Simpson says there are four kinds of intoxication among us, the imaginative through theatres and novels, the nervous by opium, alcohol and tobacco, the generative by lust and passion, and acquisitional by covetousness and greed of gain. "Who hath believed our report?"

IV. Few of the influential classes believed. "Have any of the Scribes and Pharisees, the Chief Priests and Rulers believed on him?" The wealthy, the educated and the ruling classes rejected Christ. "You know your calling, brethren, how that not many wise, not many great, not many noble are called; but God hath chosen the foolish things of this world to confound the wise; God hath chosen the weak things of this world to confound the mighty; and the base things of this world, and things that are despised hath God chosen; yea, and the things that are not to bring to naught the things that are; that no flesh should glory before God." In the foreign field to-day the converts are almost entirely from the lower classes. But they are the foundation of the pyramid of society. And when the foundation moves the apex bows. This is illustrated by a passage in an address before the London Missionary Society by Rev. G. F. Pentecost, D. D., as to India, and published in *Our Day* :

In the city of Poona I preached five weeks to the English and Eurasians; then I proposed to go to the old city and preach to the Brahmins. We consulted some eminent men, and one of the governor's council said to me that if I would give them three addresses of a semi-secular character he thought he could gather an audience for three nights. But I said I had not come there to speak on semi-secular subjects; I was there for the sole purpose of preaching the doctrine of the Gospel. "Well," said he, "I will tell you frankly that perhaps out of curiosity they may come to hear you once, but I would not answer for the respect shown you if you preach simply the doctrine of the Gospel. The Hindoos are not in love with that doctrine; they do not care for your Christ, and especially the Brahmins are not particularly favorable to Christianity." "Well," I said, "at any rate, let us try." He said, "You may try, and if my presence will do you any good I will go for three nights and sit on the platform; but what will you preach about?" I was advised by my friend, Mr. Small, to give two or three subjects that would seem to veil my thoughts a little, so I said, "I will preach the first night on the unity and diversity of the races." I thought that would sufficiently veil my thoughts. So I took two passages of Scripture. I read the story of the tower of Babel, and I said that this was the beginning of the diversity of races and religion. Hitherto the race had been a unit, but now it had been broken up. Then I read the story of Pentecost, and showed that the Gospel was preached and that men of all nations of the earth gathered at Jerusalem and heard the Gospel in their own tongues;



and I said that was the beginning of the new unity of the races. It was gathered about Jesus Christ. That was all that I had to do with the unities and diversities of the race; and from that moment I began to preach Christ. My friend said, "That was very good; the people were wonderfully interested; what are you going to preach about to-morrow night?" "The incarnation." "Oh, no; don't preach about the incarnation. Why, we have had 330,000,000 incarnations here in India. We can tell more about incarnation in a minute than you Westerners can tell in all your life." "Well, I am going to preach on the incarnation; and I am going to show that Jesus Christ revealed God, that he was the express image of His Father's person and the brightness of His glory; and I will leave you to contrast the revelation of God in Jesus Christ with any fancied god you have by any supposed incarnation." "Well," he said, "I am very sorry, because you won't get a third audience." I preached on the incarnation. There were 1,200 men present. They crowded the building to the roof; every inch of room was taken. My friend was much pleased. "That was very remarkable," he said, "that they stayed and listened through all of that. What are you going to preach on to-morrow night?" I told him that I should preach on the atonement. "On the atonement!" he said. "Why, do you not know that if there is anything a Hindoo hates and rejects absolutely it is the doctrine of the atonement?" "Yes, I heard so; and that is the reason I am going to preach on it." "You will not have another audience if you preach on the atonement." Nevertheless, the place was crammed again to the roof, and I

preached from the text, "How that Christ died for our sins according to the Scriptures." My friend said to me afterward, "I am glad that you have got through with these three addresses without disturbance and with good audiences." But I said, "I am going to preach to-morrow night." "But you only announced three services." "I know it; but I have decided to announce three more. I have hired the theater for a week." "I advise you not to. You have done well; you have done remarkably, and have had less disturbance than I have ever seen here. But what are you going to preach on to-morrow night?" "I think I will preach on the resurrection." "What! On the resurrection of Jesus Christ from the dead?" "Yes." "Nobody believes that." "Well, it is high time that they did believe it." "I suppose you will be saying that the resurrection of Jesus Christ is the final proof that Jesus Christ is the Son of God?" "Yes." "They won't believe it." Still I preached on the resurrection, and the place was crammed. My friend asked me, "What are you going to preach on to-morrow night?" "I am going to preach on the new birth." "In any case," he said, "do not preach on that. For a man that picks out malapropos subjects to preach to the Hindoos you beat any man I have ever seen."

I speak of this only to show how these men were held and oftentimes bowed their faces wet with tears as I told them the story of the cross and emphasized those old Gospel truths to them. It is the one thing that the Hindoo rejects; it is the one thing that the Hindoo needs; it is the one thing that amid all his superstition and his philosophy he knows he needs. I

say to you, gentlemen of the Board, that you might as well close every Mission that you have in India as to modify the speech of the New Testament on the question of Christ and His salvation. Any modification of the old Gospel of Christ pleases the Hindoo. He begins to congratulate you that you are coming over to Hindooism whenever you modify that Gospel.

V. Few in comparison with the number at last. "All Israel shall be saved." The nation as a body will be converted. "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son." This repentance of the Jewish nation will be an object lesson for all the Gentile nations, and will result in the bringing in of the fulness of the Gentiles. God gave a promise to Abraham—the man was to become a family, the family would become a nation, out of the nation would come the Deliverer, the Deliverer would establish a Kingdom, and that Kingdom would become universal. We have the man, the family, the Deliverer, the Kingdom. These are the great gulf stream of history. They are

carrying us out into the ocean of universal triumph. "And I, if I be lifted up, will draw all men unto me." He has been lifted up upon the cross. And all men without exception have been made subject to His mediatorial scepter. "He must reign until all his enemies be made His footstool." All men without distinction are invited to come to Him and live. "Unto you, O men, I call, and my voice is to the sons of men." All organizations of men shall yet be conformed to His revealed will. "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ." And all His covenant people shall be drawn savingly to Him by His grace. "All that the Father hath given me shall come to me." "Of those that thou hast given me have I lost none." "None can pluck them out of my hand." "Nothing can separate us from the love of Christ." And when the whole number of the redeemed has been gathered to glory, it will be found that the victory of Christ exceeds the victory of Satan. More will be saved than lost. The spoils which Christ carries to heaven will surpass the prey which Satan carries down to hell.

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## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA.—Owing to the continued opposition of the present Governor, who seems determined to destroy every vestige of Christianity among the Ansairia, no effective school work can be done in the mountains. On Monday, March 27, teacher Daoud of the Merj, Yakob Haddad, one of the Elders in Eldainey, and Ibraheem Sinney, were arrested and put in prison. The

only schools now in operation are those at Tartoos, Metn and Soda. The work is carried on as usual in Latakia, with an encouraging measure of success, and for the present the missionaries will have to concentrate their energies at that central point. The churches should be much in prayer for them, and for the native teachers, that they may be steadfast under trial and eventually delivered out of the hands of their enemies.



In a letter to Rev. Henry Easson, Mr. Francis Fattal, Mission agent in Latakia, writes :

"I think your continual prayers have had some effect, because our Zeu Bey has been sick during this winter, and we came near getting rid of him, but he got well. It seems to me that the time has not yet arrived and that the Lord has some special purpose that we are not able to know. We are praying continually for a change; it is His own work and we are sure to obtain from Him a better condition of things. Will you please stir in America the matter of the Jendairia house, and let us have it again in an honorable way, because this Zeu Bey has spoiled our work, and if we do not get it back we can't hope for a change for the better; so please do all you can to push the matter to its end."

SUADIA.—In a letter recently received from Miss Meta Cunningham, she reports the school work in a very prosperous condition. "We have six Fellaheen boys at present, all but two of whom procure their own clothing and have their washing done at home, and all the boys in school buy their own books except one, the son of a widow woman who joined our church last summer. . . . Our Evangelist is doing a much needed work among the Fellaheen. He seems to be earnest and zealous for the truth, and I trust he will be the means of reaching many who would otherwise never hear the Gospel."

MERSINE, ASIA.—A few days ago we received a letter from our new missionary, Rev. J. Boggs Dodds, and we take the liberty of publishing a paragraph bearing on the work in this field :

"We reached Mersine Feb. 2d. There

were two Englishmen with us on their way to Adana to put a boiler into a cotton factory, one about nineteen and the other fifty-six. As it was prayer-meeting day for the missionaries, we invited them to attend service at the house of Rev. R. J. Dodds. They came and seemed interested, the elder man especially. That same evening, a sly English-speaking Greek, to whom they had letters of introduction, tried to persuade the younger Englishman to go to the playhouse and have a game at cards and see the theatre. But the older man said: 'You have just come from the house of God, and from the missionaries' prayers, and now will you go to serve the devil? Stay away, and think of what you have heard.' He took the good advice. This shows how the Holy Spirit can make the ordinances minister to the profit of those who use them. We enjoyed our stay there very much. We visited Adana and Tarsus. The field is great, and Dr. Metheny is laying a broad foundation for future work. . . . The school work goes on as well as possible under the hampered conditions."

CYPRUS.—Rev. Mr. Dodds, of Mersine, who visited Cyprus in March, writes that two midnight attacks had been made upon the church property in Larnaca. "The first time a pane of glass was broken with a heavy stick. Two nights afterwards, as the Licentiate in charge was sitting in his room reading the New Testament, he heard voices whispering outside, and soon two large stones were thrown through a window in front of the church."

When Mr. Dodds called on the city governor, an Englishman, in reference to the matter, he was received with marked incivility. "You are carrying on," he said, "an

uncalled-for business. There is an established religion here, and when irresponsible persons come in and try to undermine or change it they are naturally regarded with disfavor by the people, and the British Government cannot sanction any such disorder." This official also claimed that the place was too isolated to receive police protection, and that the Mission ought to hire a guard for its own property. Yet, as our missionary writes, "it is a significant fact that a policeman was within 100 feet of the church on both occasions, and, although M. Daoud fired five or six shots from a revolver, he neither came himself nor blew a whistle for the assistance of others, nor has he been called to account for his neglect of duty. It looks as if he had had special orders to be silent and keep out of the way."

We are glad that the work is so successful as to excite the opposition of the enemy.

WEST INDIES.—A name given by Columbus, and standing for what a world of tragedy, of depravity, and of shame! From the second visit of Columbus until the present century these islands have been the scene of sorrow and oppression. Their waters have been dyed with human blood. . . . Piracy was rife, and the commerce of Europe suffered from the marauding buccaneers who smarted from the wrongs they suffered, and retaliated on the innocent as well as the guilty. The slave trade had its origin here, and the hardly less cruel importation of coolies has left its curse. For years these islands were England's penal colonies. Into this moral sewer was swept the refuse of Europe. Is it strange, then, that these islands should

have been sunk in the lowest depths of sin and degradation?

The total area of the West Indies is not far from 100,000 square miles, and the inhabitants number between 5,000,000 and 6,000,000. Various European nations have parceled out the islands among themselves. Only Hayti is independent, with its 29,000 square miles and 1,150,000 inhabitants. Spain possesses Cuba and Porto Rico, with an area of 50,000 square miles and a population of 2,276,000; Great Britain claims ownership in Jamaica, the Bahamas, Barbadoes, etc., with 12,000 square miles and 1,213,000 inhabitants; France is master of Guadeloupe, Martinique, etc., with 1,100 square miles and 352,000 inhabitants; the Netherlands of four islands, with 434 square miles and 45,000 inhabitants, and Denmark of St. Thomas, Santa Cruz, etc., with 223 square miles and 34,000 inhabitants.

The original Indian inhabitants have entirely disappeared. For years they were enslaved and shipped over seas by their Spanish masters, and then, rising against the oppressors, were annihilated. In Hayti alone 2,000,000 aborigines were found, but in *thirty years* scarcely one was left alive. Then negro slaves began to be imported in their place, the Portuguese setting the nefarious example, and then later every nation possessing colonies in these islands shared in the iniquity to the full. It is estimated that to Jamaica alone between 1700 and 1786 not less than 600,000 African bondmen were brought. The negroes now far outnumber the whites. Hindoos and Chinese (coolies) also constitute no inconsiderable part of the population.

The Moravians were the first to carry the Gospel of life and hope to this most

degraded and wretched people. And to the West Indies went, in 1732, the first heralds of the cross ever dispatched from Herrnhut. They set forth expecting and willing to be themselves sold into slavery as the price of their mission. In their churches are now found 16,547 communicants, and the number of adherents is almost 40,000. Among other denominations engaged in missionary work are the English Baptists with about 40,000 church members, the Wesleyan Methodists, the United Presbyterians of Scotland, and the Methodists and Episcopalians of this country. In all there are engaged about 120 ordained missionaries, with nearly 500 ordained natives, while the membership of the churches is not far from 75,000.—*Review*.

**NORTH AFRICA.**—Eleven years ago there was no Protestant agency at work in that vast field; now there are seventy-six workers, and the base of operations extends from Morocco to Egypt. At Djemaa Sahridj there have been signs of a spiritual awakening, brought to light through the recent attempt of the French Government to expel the English missionaries. The natives were touched at the thought of parting with their teachers; and under the shadow of possible separation, some of the people came forward openly and confessed their faith in the Lord Jesus.

From Fez, Miss Mellett sends an account of a Moorish wedding, at which she was present by invitation. Among the guests was a man whose face beamed all over when she entered. Crossing over to her, he said, "Don't you remember the man you gave the book to?" Then she recognized him as a man from a distant

village. He said: "I have read it over and over again; but there are many passages I do not understand, and I was longing to see you that you might explain them." He repeated passage after passage from memory; and so the way was opened of speaking to the guests of the Saviour. The most interesting part of the work at Fez is among the boys, and they seem very susceptible of impression. In one of the main streets of Fez a little time ago a boy called after one of the lady missionaries, naming her, and immediately afterwards shouted at the top of his voice the text, "Wherefore putting away lying, speak every man truth with his neighbor." "I think," said the lady, "I never heard anything so beautiful as that text lisped from the lips of a little Moorish child."—*Missionary Record*.

**CHINA.**—The *Chinese Recorder* says concerning the progress of Mission work, notwithstanding the disturbances which have occurred: "The progress of evangelizing China will go on steadily. Local earthquakes, however terrible, do not put a stop to the life and activity of the nation as a whole. So of the China Mission work. The riots, however widespread, are, after all, merely local. The Mission work, as a whole, goes on, and will go on, in spite of these disturbances. Reinforcements will continue to pour into the empire. Bibles, books, tracts, newspapers will be multiplied. Consecrated men and women will press forward the medical work. Native workers will be educated and sent forth from schools constantly improving in their methods, and, best of all, earnest, humble cries for help will daily rise to God and move the arm that rules the world.



"Finally, Mission work in China will gloriously triumph. The task to which the Church is called in China is, in many points, like that accomplished in the mighty Roman Empire. In that ancient struggle Christianity was victorious. Truth triumphed in spite of mighty emperors, cunning priests, wise philosophers, cruel magistrates, pitiless soldiers, savage beasts, fierce flames, and fiendish tortures.

"History will repeat itself. Christian truth will triumph in China. Stubborn conservatism, stupendous national pride, intense worldliness, hoary superstition, adamant hardness of heart, besotted vice, opium smoking—the most enchanting and enchaining sin that ever cursed a nation—all combined under the bitterest anti-foreign prejudice that the world ever saw—all this will be swept away by the tide of Christian thought that is now merely lapping the shores of the empire. This tide will rise higher and higher, for the power of God is in it. It will burst every barrier; it will sweep away every obstacle; overflow China."

#### AT HOME.

NEW CASTLE, PA.—In looking back over another year of missionary effort, we, the L. M. S. of New Castle Congregation, see it marked by many encouraging signs, as a year of great awakening among all denominations, in regard to Mission work. The fact is being demonstrated that the world is to be won for Christ by the Church. In our own body there has been a moving in the hearts of the people, and progress made along many lines of work. Good results are reported from all the fields, despite the continued persecution of the Turkish Government; and we hope the prophecy is being fulfilled, "the devil is

coming down in great wrath, knowing his time is short." Although God has dealt very strangely in prostrating, and even removing by death, some whom *we deemed* essential to the good of the work, we can only bow and say:

"Thou art above, and we below,  
Thy will be done, and even so,  
For so it pleaseth Thee."

Thus we pray and labor on, hoping that the Lord would raise up more laborers for His work. As a Society we have cause for gratitude. We have held during the year twelve regular meetings, one called, and one public meeting. The attendance has been above the average for several years, membership being thirty and average attendance about eleven. Our meetings are full of interest and spirituality. Four new names have been added to the roll, three active and one honorary member, the latter a native of Syria, Sanfi Aley. Four names have been removed from the roll: Mrs. Laird, by removal; Mrs. Speer, having gone to Denver on account of her husband's health; one by marriage, and one, Mrs. M. B. Pattison, by death, having suffered many months as a jewel being polished for the Master's crown. Good work was done by the Visiting Committee, from six to ten visits being made each month to needy ones. In addition to the regular work of the Society, we undertook a scheme to raise money for our new church building. We entertained the State W. C. T. U. Convention for one day, and cleared eighty dollars. Also gave an entertainment, an Old Folks' Contest, and made eight dollars. A barrel of clothing, papers and toys were sent to the Selma Mission, and a kind acknowledgment received from Mr. McIsaac in return. Letters have been read in So-

ciety from time to time from friends in the fields. One of our members, Miss Minnie Speer, labored for eight months with her brother, Mr. T. J. Speer, in the Selma Mission. We also heard often from Brother and Sister Stewart in Latakia. Such correspondence tends to keep up the interest in the work abroad, and also stimulates to greater diligence at home. We look forward to a more fruitful year to come. The following is the Treasurer's report:

RECEIPTS.

From dues of members.....	\$49 40
From donations from members....	7 50
A gift for Rev. T. S. Stewart.....	5 00
From Clifton Miss. S.S. for Miss'ns.	2 50
Entertaining State W. C. T. U. Con.	80 00
Contest by Society.....	8 00
Bbl. clothing for South. Miss.....	18 00
Extras.....	3 27

Total.....	\$173 67
Plus bal. from '91.....	79

Total.....	\$174 46
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DISBURSEMENTS.

To Indian Mission.....	\$20 00
To Southern ".....	12 00
To " " bbl. of clothing..	18 00
To freight on bbl.....	1 43
Foreign Mission.....	27 50
Chinese ".....	12 00
Banner for anniversary.....	2 50
To Building Fund.....	80 00
Sundries.....	29

Total.....	\$173 72
Bal. in Treas.....	74

Mrs. Margaret Pattison, Pres.  
 Matilda Steuart McClelland, Sec.  
 Mrs. Kate Leslie, Treas.

AT HOME.

SHARON, IA.—Resolutions on the death of Mrs. Hadassah G. Montgomery:

We, the members of the L. M. S. of Sharon Congregation, have been called to mourn the death of one of our oldest members, Mrs. Hadassah Montgomery, who departed this life November 23, 1892.

Whereas, Our Heavenly Father in His infinite wisdom hath taken to Himself this mother in Israel, after a long life of faithful service. She was a faithful, earnest member of our Society, taking an active part for a number of years, although for the past few years, on account of the infirmities of age, she has not been present at many of our meetings. She has a loyal supporter of the cause of Missions, a devoted Christian who sought to reflect Christ in her life both by precept and example.

Resolved, That in this loss to us, which we believe to be her eternal gain, we bow in submission to His will, thankful that He spared her with us so long and honored her to be useful in building up the Church in this place.

Resolved, That we who are left be admonished that the time is short, and make earnest efforts to uphold the principles of our Church which she so nobly sustained.

Resolved, That we extend our sympathy to the family and families of the deceased, and pray that the God of all consolation may uphold and comfort them and enable them to walk as she walked and to be followers of her as she was of Christ. Her children rise up and call her blessed, her husband also and he praiseth her.

Mrs. ELLA J. EDGAR,  
 Miss JENNIE E. ROBB,  
 Committee.

## MONOGRAPHS.

## THE NEW HEBRIDES.

At the Fifth General Council of the Presbyterian Alliance held in Toronto, Canada, in September, 1892, a committee was appointed to lay before the President of the United States the question of suppressing the trade in firearms and intoxicants in the New Hebrides. At a meeting of that committee on Thursday, the 20th of April, it was agreed, among other things, to publish the following statement for the information of the public:

SIR—As senior missionary of the New Hebrides Mission and Mission agent of the Presbyterian Churches of Australia and Tasmania, by their commission I have been in the United States of America for some months pleading the cause of our Mission, and of Foreign Missions, to get help in its support and extension. Our Mission was begun nearly forty years ago among rude cannibals who had no written language. Six white missionaries and many native Christians and teachers in the beginning of the Mission were murdered by them, when my own life was also often attempted, but chiefly within the last twenty-five years on the group God has given us 14,000 converts to Christianity and a blessed work extending among them. Yet there are nearly 40,000 cannibals there whom we have not reached, and many thousands between these parties who are friendly and advancing in civilization by our teaching. We have about 250 schools organized among them and all taught by teachers whom we educated from being cannibals, with whom we began. The Scriptures we have translated into 15 new languages as spoken and now read by them, and by the civilizing

and sanctifying power of the teaching of Jesus Christ, on 20 islands life and property are now rendered safe, and comparatively safe on the whole group, which are truly marvelous results in so short a time.

But now since God by us has rendered life and property safe, degraded traders from many lands follow in the wake of the Gospel, demoralizing the heathen and doing all they can to oppose and undo our Christian work there by forcing upon the islands as trade in exchange for native products, opium, rum, brandy, whisky, firearms and ammunition. In the shocking Kanaka labor traffic or slavery now carried on there, chiefly under the influence of intoxicants, I have a list of some 226 murders by the traders in a short period. It grieves us exceedingly to see our Christian work so opposed, our lives endangered and our islanders so swept away by these curses of humanity.

By our appeals in the interest of humanity Britain prohibited her traders on the New Hebrides and all surrounding islands from using as trade firearms, ammunition and intoxicating drinks, and on high moral ground she pleaded with America and all the nations interested to join her in this prohibition. Germany and France agreed to do so if America would, but alas! America refused to unite in this international prohibition, hence Germany and France withdrew from it till America agrees to it, otherwise they said they would hand the whole trade of the group over to American traders, as the heathen will only trade for intoxicants, firearms and ammunition.

Hence I am deputed to plead with all Americans, and especially with the Presi-



dent, Senate and Congressmen of the United States in the interests of humanity to unite with Britain in this prohibition. And why should Christian generous America hesitate in this? The trade is of little value to America or any nation, or likely to be for a long time to come.

America in her triple protectorate with Britain and Germany over Samoa has already agreed to the principle of such prohibitions as are pleaded for. And the moment her mariners went on shore lately to preserve order, on the overthrow of the government of the Hawaiian islands, firearms, etc., were prohibited to be sold to the natives. Now it would certainly be to America's praise and glory to extend this prohibition to the New Hebrides and all unannexed islands and places so situated, which plead for her help to save them from depopulation and destruction.

The islanders do not need firearms for hunting, as there is no game on the islands. They use them only in their internal wars to shoot down each other or white traders and slavers who oppose them; and yet it seems hard that when the white traders are armed to the utmost, and shoot down and use the islanders so cruelly, that they should not have such arms to defend themselves; but if under the severest oppression and provocation an islander is led in revenge to shoot a white trader of any civilized nation, its men of war in revenge usually burn down their villages, destroy their canoes, fruit trees and plantations, and kill many of them. Hence, when influenced by maddening drinks of American rum, firearms should surely never be in the hands of such irresponsible savages.

To the honor of America be it said that when by some strange influence, Britain

was lately led officially to propose that if America would desire it in agreeing to the prohibition, one of the contracting powers might be appointed to license certain parties under certain circumstances and restrictions on the islands to sell intoxicants and firearms, but the United States at once rejected this proposal as sure to be abused and counteract the whole design of the proposed prohibition. For if such licensed houses cause such ruin, vice and crime, when under the laws and restraints of civilized lands, what would they be when they are under no such restraints? We must earnestly plead for the help of all who fear God to get the United States to agree to this prohibition and save our islanders from being swept to destruction by these curses of humanity.

If it were published to the world that America and Britain had united in this prohibition, all the smaller nations would be sure to unite with them, and America would add another crown of glory to her name by now taking the lead in this most urgent prohibition.

Surely, then, this great magnificent America, which God has so blessed and honored, will now by her wise, far-seeing President and statesmen generously take the lead in this and exercise her mighty world-wide influence in the interest of all that is good to get all the other nations interested to enter into this union. I shall feel ashamed to return to Australia and the islands, and say to them and the world that America has not yet agreed to this greatly needed restriction.

I most earnestly plead with the good President and all in power to unite in this prohibition and save our poor, oppressed islanders from destruction, and I hope

what has already been done will be quickly followed to completion, and that God's blessing will more and more rest on and prosper the United States in all their interests and always bind in one the whole English-speaking race in every good cause.

Yours faithfully,

JOHN G. PATON.

11th April, 1893, 126 West 45th Street,  
New York City.

### OUR GIRLS.

It requires about eight years for an ordinarily bright girl to go through the whole course of study in our school if she begins with the alphabet. A few have learned to read a little before they come, either in some other school or from an older brother or sister. So as many drop out before finishing the course a large class often becomes quite small by the time they are through. The first or highest class in school numbered 12 six years ago, but now only 3 remain. They have still another year to study, but will finish unless sickness takes them away from school. These three have all united with the Church. One of them, Clalia Fattal, is the only daughter of one of our most useful helpers, who came here a Roman Catholic from Aleppo, and after some years became a Protestant. Clalia when about six years old was left motherless, and from that time has been in school, her mother having requested that she be put under Miss Wylie's care. This request has been the only thing that kept her with us, for the discipline of school is very irksome to her. She is of a very nervous temperament, as full of fun and mischief as it is possible for any

school girl to be. A girl who tries our patience sorely at times, but she has such a warm loving heart and manifests such an honest desire to be good that she is a favorite with her companions and very much loved by us all.

A second girl in this class is Fareeda Yakob, whose older sister is one of our teachers. She is of Armenian parentage, and her father and mother, while not themselves Protestants, put no hindrance in the way of their daughters joining with us. Fareeda is a bright, intelligent girl, wonderfully quick and skillful at all kinds of dainty handiwork. Always willing to do whatever is required, she seldom comes under censure except through Clalia's influence.

The third girl, Nisha Isberdone is from a family who are of the Greek Church. She is more quiet and thoughtful than either of the others. Two older sisters before her finished the course here in school, but their carelessness and open disregard for religious things grieved us very much. It has therefore been a great joy that this younger sister is so different. It was no small matter for her to depart from the usual custom of her family and friends and become a Protestant, and it was only after much thought and deliberation that she did so. But she seems steadfastly determined to do what is right and show herself on the Lord's side.

It is our hope that these girls will come to be good and useful women, who will be able to help their friends, many of whom are in darkness, into the light and life of Truth.

MAGGIE B. EDGAR.

*Latakia, Syria.*

## WHAT IS MONEY?

Before we consider "What is Money?" we remark many answers have been given, especially by the professors of the "dismal science," as Carlyle calls political economy.

But the best moral definition we have seen is by Mr. Henry E. Baggs, at Sheffield. It seems that the London *Tidbits* recently offered a prize for its best definition, which it awarded to Mr. Baggs, who defined it thus: "An article which may be used as a universal passport to everywhere except Heaven, and as a universal provider of everything except happiness."

The passport to office and society in China is education, but in this country, we are sorry to say, money is almost a universal passport, which can open almost any door. Surely this is turning what was designed for a blessing into an exaggerated and evil thing, and giving to the possessor of it an influence it is not entitled to. For, as our writer says, "a passport to everywhere except Heaven." Most persons do not believe those words of Christ, "how hardly shall they that have riches enter the Kingdom of Heaven." They have not the temerity to contradict them, only they have no influence over them, and so men work and strive and strive and work year after year to accumulate it, just as if they were beavers and not men made in the image of God.

And then he says: "A universal provider of everything except happiness." The other day we read in one of the papers of magnificent residences in San Francisco, costing from \$3,500,000 down to \$1,000,000—closed, most of them; death in one and sorrow in another. Happiness? They know not its meaning. They buy what they choose, they dress as they choose,

they eat as they choose, money no object; they travel here and there, and strange to say—are not happy. They have their en-  
vies and disappointments and troubles; with one fact staring them in the face, telling them they must leave it all and *may* die without hope! Great wealth does not bring happiness.

Yet it might if used properly. There are universities and colleges and hospitals to build and endow. There are churches and Missions to be supported. There is sorrow they might console and trouble they might lessen; all in their power, with happiness as the result, and yet only a few enjoying these privileges.—*Southern Churchman*.

## WILLIAM CAREY.

William Carey began work in India as the first Protestant missionary only ninety-eight years ago. It was in 1793 that he alone, the leader of a vast army that should follow, set foot on India's soil for the redemption of the millions of that race. He toiled on seven full years before he gained his first convert—seven years of struggle for one soul. In 1800 he baptized Krishna Chunda Pul, the first Hindoo Protestant convert. When Carey died (the man whom God lifted from the cobbler's bench first to the English pulpit and then to the highest throne ever erected on the soil of India) he was honored throughout England, India, and the civilized world. He had introduced a work into India that would ultimate in the moral regeneration of the people and the social and mental elevation of the race. Schools, books, newspapers, moral associations—these and a thousand other blessings followed as the indirect fruit of Carey's sowing upon the Indian soil. He died in 1834, but not until he



had seen thousands follow his lone convert into the fold of Christ; and when the Church celebrated the semi-centennial of his death, 500,000 converts could be counted in the vast field of work he had opened up. American growth of population does not exceed twenty-five per cent. for the decade just past, but that of the Protestant family of India exceeded eighty-six per cent. How wonderfully God has honored the teachings of William Carey, the so-called Sanctified Cobbler!—*Selected.*

#### GIVE AND PRAY.

Though my home has been for over thirty years among missionary stations, I was brought up in dear New England, and from my earliest years I remember to have heard in public and private prayer most earnestly offered that God would open the whole earth to receive the Gospel.

There was certainly need of it then. Countries like China, the greater parts of India and Africa, and many of the islands of the sea were unapproachable until God in answer to the fervent prayers of His children gradually, one by one, through the channels of business and trade, has opened those lands, and now one may say the whole earth is open to God's messengers, who may go forth in obedience to His dear Son's last command. And now what do we see as the result? Is God's army advancing eagerly to enter these open doors?

Every year the various Missions are invited to send estimates of the money needed for the coming year. How shall these estimates be made out? I have heard it said that the Board should conduct its work upon business principles. I heartily endorse the idea. Now, how do business

men conduct their vast undertakings, especially if they are in distant lands? Do they not estimate carefully, item by item, at something above the average cost, and then add at least twenty per cent. for emergencies which may and probably must arise? Dare they risk failure and delay by computing at the lowest figure? Having committed their enterprises to men in whom they can safely confide, do they "cut down" the estimates made by them?

My little granddaughter, after praying for days for help in overcoming a troublesome habit, came down one morning with shining face and said, "Dear mamma, I find that I must not only pray, but work." Friends of Missions, friends of Christ, "pray without ceasing," and also give without ceasing. That is, not spasmodically but systematically, and "as God has prospered you."—*Selected.*

#### "I USED MY TWO KNEES."

A poor Chinaman had been the slave of opium smoking for *thirty-nine years*. Those familiar with this curse know that the opium appetite becomes a deeply-seated disease and few who are once entangled in this snare of Satan ever escape. Opium smokers who profess faith in Christ are looked upon with great distrust, and dealt with with the utmost caution, for they are almost sure to relapse into their formerevil ways. But this man was rescued from opium smoking; he was cured and he stayed cured. One day some one asked him how it was that he had broken off the terrible habit, he answered:

*"I used my two knees!"*

How many people there are to-day who are caught in Satan's snares, who struggle to escape, and sink despondent and despair-

ing; who might find deliverance as this Chinaman found it. They use their tongues, they use their wills, they use their minds, they make vows, and promises, and resolutions, but they *do not use their two knees*.

No man was ever overcome by temptation while calling on the mighty God to help him; no man need despond, though billows and waves go over him; if a man will only pour out his heart to the Lord, he may go down like Jonah to the bottoms of the mountains, and the earth with her bars may be about him; but if out of the belly of hell he will only cry to God, the Lord will hear and save him.

Tempted one, discouraged one, struggling one, fallen one, *use your two knees*; you will climb out of horrible pits, and mire, and clay, *on your knees* sooner than in any other way.—*Selected*.

### DON'T BE SELFISH.

The whole economy, even of man's natural life, is constructed on the principle of educating men to be unselfish. You cannot enter into family life in any of its relationships, you cannot be husband or wife, parent or child, brother or sister, without being drawn out of yourself every day you live, and adjusting your life to that of others, and limiting your pleasures by consideration for others, and curtailing your liberty in the service of others. And you cannot even be a member of society, you cannot have friends, you cannot even have neighbors, and remain a self-bound, self-contained, utterly self-centered man. And, in like manner, Christ comes and you are found of Him, and saved and blessed, only to discover that a saved self is far, very far, from being the sum of Christianity, and that the principle which must henceforth permeate your spirit and dominate your activity is rather this: "He that saveth his life shall lose it; and he that loseth his life for my sake shall find it." Do

you resent the repeated inroads upon the old, carnal, self-bound self which the new Christianity will insist on making? and do the appeals of the Gospel for your practical interest in this, that, and the other endeavor after realizing the many sided programme of Christianity, ruffle the evenness of your temper, and almost make you say to yourself that you will deafen your ear against these never-ceasing demands? Then this only shows that, if you are a Christian at all, you are a very imperfectly Christianized one, and are shutting your nature against what is, after all, the only real Christianity, the Spirit of Christ.—*Rev. James Aitkin.*

### A LITTLE THING.

If you cannot do some great thing, be content to do some little thing. A friend told me something I did not see at the time about the burning of the Ring Theatre at Vienna. The gas went out. There was one door where they were trying to get out, and it looked as if they were all going to perish. But a man had one match; he lit it, and so saved twenty lives. It may be you are not very talented, but God can use you to save twenty or forty souls. There is not a Christian but could lead one soul to Christ if he would make up his mind to do it, by the help of God.

### PROV. 13 : 24.

The following bit of experience is from the warden of a penitentiary and is worth preserving:

"I had not been long in charge of a prison before I came to the conclusion that the cause which led to crime and imprisonment was a lack of family discipline. The indulgence of the father and mother, who allow the child to grow up without discipline to form character, leads almost inevitably to evil ways and to crime. The child even of tender years, who is indulged in its natural waywardness, and allowed to say to its father or mother, 'I will' or 'I won't,' is in a fair way to commit crime."

## EDITORIAL NOTES.

—The office of the *HERALD OF MISSION NEWS* is removed to the Palisade, 325 West 56th Street, New York. Please notice this change of address.

—Our missionary, Rev. J. Boggs Dodds and his wife, reached Mersine, Asia Minor, on Thursday, the 2d of February. The weather was unusually stormy both on the Atlantic and the Mediterranean, and there were many discomforts in crossing the continent to Marseilles, but they arrived safe and in good health. Their next stop was at Latakia, Syria, where they remained a few days to consult with the brethren in regard to their future work in Suadia. In a recent letter to Rev. H. Easson, the Mission agent, Mr. Francis Fattal, says: "We did not have much trouble in the Custom-house with Mr. Dodd's things, except with the books, which are lying to this date in the hands of the authorities."

—On Friday, April 21, Miss Willia Dodds, of Mersine, arrived at New York with the four children of our esteemed missionary, Dr. J. M. Balph. All were well and left the same night for Beaver Falls, Pa.

—In the February number of the *HERALD OF MISSION NEWS*, we published a letter from M. Yakob Jerraidini, the eldest of our native licentiates, and for at least twenty-two years connected with the Syrian Mission. In that communication, which is addressed to Rev. Henry Easson, he says among other things:

"My dear friend, as you know, I am in great straits about a house to live in, because every little while we are compelled to move and find a new home, and this is

my greatest trial in this life, especially because of Helani's poor health; it is very hard for her to have to move so often, at least once or twice a year.

"Therefore, because of these conditions and circumstances, I have concluded to write my thoughts on this subject. They are: If you find it possible and think it good that some of the brethren in the home land, so renowned for doing good, should by your zeal and that of your lady be persuaded to gather for me about £100, and send it to me, as a loan, not as an alm, and I will covenant to pay it back, if God wills, at the end of five years, and by this help I will be able to secure a house of my own, and all of the honor will be to you and your lady."

Very recently, in response to this appeal, Mr. Easson received a letter from Mr. Charles McElhinney, of Elkhorn Congregation, Oakdale, Ill., covering a post-office order for \$25.50. "The donors send this as a gift, not as a loan, but, if for any cause the full amount is not secured, it is to be held subject to their order. They make their offering a donation because they think faithful service should be rewarded." Our retired missionary and his wife also pledge themselves for fifteen dollars, "the same to be repaid into the 'Latakia Church Building Fund,' at the expiration of five years." All contributions, that friends may be inclined to make for this purpose, should be forwarded to Rev. Henry Easson, Walton, N. Y., and they will be cheerfully acknowledged in our columns.

—We have received from the Y. P. S. C. E., of First Newburgh Congregation, \$12.50, the second quarterly payment on a



second pledge of \$50 for school work in the Syrian Mountains. This money has been put into the hands of the Treasurer.

—Early in April we received a letter from Mrs. Mary McKnight, of Blanchard, Ia., covering twenty dollars. This money, we are told, was raised by the Band of Hope connected with Long Branch Congregation. The children originally agreed to give it to the proposed Mission to China, but as that Mission has not been started, they have decided “to send it to the Board, leaving them to make whatever distribution may be deemed best.”

—The Boys’ Syrian Mission Band of Baltimore, Md., have sent us, through their teacher, Miss M. Maben, four dollars, to be divided equally between Home and Foreign Missions. We thank the generous members of this Band for their continued interest in missionary work.

—A member of Second New York Congregation, who does not wish her name published, left in our office the other day a third offering of “First Fruits” to the value of twenty dollars. It has been paid into the “Young Woman’s Fund” to aid in the support of another foreign missionary.

—No ministers have yet volunteered for either China or Cyprus, although the call has been before them for nearly a year. This seems strange. The doors are open, the churches are willing to provide for the support of additional laborers, and the fields are promising; and yet, there is no one to say, “Here am I; send me.” The preaching of our native Evangelist on the Island of Cyprus is bearing fruit, as may be seen in the multitudes that go to hear him, and in the opposition that his faithful

presentation of the truth is calling forth. The field is white unto the harvest, and yet no one seems willing to gather it for Christ. Oh, that He, who is the Lord of the harvest, would raise up and thrust out some one, whose labors He will own and bless for the evangelization of that land.

—The National Reform Association has recently issued an appeal for financial aid to carry on its work. And we are glad to call the attention of our readers to this appeal, though we cannot afford space to publish it in full. We heartily believe in the great truths that it has been urging upon American citizens for so many years, namely, “That Almighty God is the source of all power and authority in civil government; that the Lord Jesus Christ is the Ruler of nations; and that the revealed will of God is of supreme authority in civil affairs.” Nor can we conceive of a loyal follower of Christ failing to rejoice in the success that has attended its efforts: “Many of the leaders of thought and influence have been led to cordially accept its principles, and join in the effort to secure their practical recognition in the life and government of the nation. At the same time the logic of its principles and aim has made it of necessity one of the most efficient agencies in behalf of all moral reforms. Its principles are the foundation principles of reform. In the prosecution of its work it has wielded a mighty influence against the efforts of so-called liberalism to exclude the Bible from the Public Schools, to expunge the Sabbath laws from our statute books, to destroy the sacredness of the family relation, and to give legal sanction and protection to the liquor traffic. Its principles place it on high vantage ground for effective reform work. It directly assails the

fundamental error in which the great evils which are desolating the land find their congenial soil, viz.—The secular theory of civil government. It has met the bold and clamorous demands of secularism as put forth in these later years, with argument and evidence which have carried conviction to most candid minds. It has thus stood a strong bulwark of defence for those great historic moral principles of our government which are forefathers wisely wrought into its structure and which have given it prosperity and security. And especially has the past year demonstrated the extent and value of its influence. In the great conflicts which were waged for the Sabbath in Washington and in Harrisburg, with their final victories, it was found that success was attained along the lines of the principles advocated by this Association, and that the leaders in the conflict on the side of the Sabbath were those who accepted and advocated these principles.”

Surely those who desire to see this nation recognize the Authority of Christ, will not fail to sustain this work. And the appeal says: “Money is needed. To meet the responsibilities of the hour means must be in hand. And the need is now pressing. In the urgency of the work, and because of unforeseen emergencies during the past few years, a debt has been incurred which should be lifted at once. The indebtedness is mainly to the faithful lecturers who have ably, and on small salaries, presented the claims of the cause to the people. We therefore ask all the friends of this great cause to come to the aid of the work. If many respond, a little from each will meet the requirements of the work. Any amount, small or large, will be thankfully accepted. All money sent to Rev.

David McAllister, D.D., 13 Union Avenue, Pllegheny, Pa., will be at once acknowledged, and will be of great service to the cause and to the country.”

We regard National Reform work as an important branch of the missionary enterprise that our journal represents. To keep men in the field whose business it shall be, in the pulpit and on the platform and through the press to enlighten and quicken the conscience of this community as to the Kingly claims of Christ, will awaken a deeper interest in the condition of the whole world and thus under God hasten the day when all its nations shall bow loyally at the feet of our Sovereign Lord.

—MISSIONARY LITERATURE.—We have just finished reading “The Holy Spirit in Missions,” a series of lectures that Rev. A. J. Gordon, D.D., of Boston, delivered in the spring of 1892, before the Theological Seminary of the Reformed Church in America, at New Brunswick, N. J. While we are not prepared to accept all that the author says in the opening chapter on “The Holy Spirit’s Programme of Missions,” we most heartily endorse the views that he advances and so tellingly illustrates in the remaining chapters on “The Holy Spirit’s Preparation in Missions,” “The Holy Spirit’s Administration in Missions,” “The Holy Spirit’s Fruits in Missions,” “The Holy Spirit’s Prophecies Concerning Missions,” and “The Holy Spirit’s Present Help to Missions.” This is a volume of rare merit, beautifully written, suggestive and inspiring, and we cordially commend it to our readers.

This book is issued by the Fleming H. Revell Company, 112 Fifth Avenue, New York, and 148-150 Madison Street, Chicago.

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